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Nation

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Grand Council of the Crees (Eeyou Istchee)
Grand Conseil des Cris (Eeyou Istchee)

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Cree Nation Government
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C. N. G.

Lifetime of Service to Eeyou Istchee Recognition for **Chief Robert Kanatewat**

Years before the rights of Aboriginal people were legally recognized, Eeyou Istchee had already begun standing up for what was right. Unaware at the time, a young Chief from Fort George, Robert Kanatewat, was blazing a trail towards what would become the historic legal recognition and protection of our rights to occupy Eeyou Istchee the way we always have and always will. Chief Kanatewat was confident that standing for the people of Eeyou Istchee was the only and right thing to do. He was right, it was.

Signed in 1975, the James Bay and Northern Quebec Agreement, the first and only treaty of its kind, gave us the tools to build our nation, our way, together. Still today, the JBNQA is a keystone to the success of our flourishing nation. Our hunting rights, local schools, health services, justice buildings, and police corps are examples of what the leadership, over 40 years ago, had envisioned. It is our duty to continue building upon the foundation laid out for us.

We thank **Mr. Kanatewat** for his dedication and contribution over the years - many of which were spent away from home, as such, it is equally important to acknowledge his family.

Congratulations on the well-deserved recognition for your services to the people of Chisasibi and Eeyou Istchee!

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Ivanie Aubain-Malo
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Trish Chiasson

Editorial

Wrap your guns

by Will Nicholls

HIV stats from Saskatchewan carry a grim warning for First Nations around the country. Canada's Aboriginal populations have a high rate of infection, but that province has a rate comparable to undeveloped countries. For every 10 new cases of HIV, seven are Aboriginal.

"Saskatchewan seems to be the epicentre of Canada's HIV pandemic," said Trevor Stratton, a member of the Mississaugas of the New Credit First Nation in Ontario, who was diagnosed with HIV in 1990.

"The biggest thing is access to care and access to testing," said Skinner. "If you don't have easy access to lab services or HIV testing, you can't get diagnosed."

The highest rates of infection are in the province's rural areas where Aboriginal people live. And that is what makes it alarming as most of the Cree communities of James Bay fall into this demographic.

When you consider the high rates of the sexually transmitted disease chlamydia in Eeyou Istchee, you can see how HIV could spread like wildfire here. Early diagnosis can make life a lot easier for those affected. Finding out if you are infected is a lot easier these days. If you have a health card you can get a free STI screening at CLSCs and hospitals.

However there are home tests that can give a rapid response if you're too shy or ashamed to say anything to a doctor. I think that these should be made available just as condoms are available in the communities.

I can and do pick up condoms at the local CLSC any time I'm in a Cree community. Anyone at the hunting blind will tell you I pass them out freely. I want everyone and their guns to be safe and less "rusty." It would be nice to know that if they haven't been safe then they could still enjoy a positive future. Treatments these days can allow you to live a full and productive life.

Let's ensure Eeyou Istchee learns from Saskatchewan.

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CONTACT US: The Nation, 4529 CLARK, #403, Montreal, QC., H2T 2T3 **EDITORIAL & ADS:** Tel.: 514-272-3077, Fax: 514-278-9914 **HEAD OFFICE:** P.O. Box 151, Chisasibi, QC. J0M 1E0 www.nationnews.ca **EDITORIAL:** nation@nationnews.ca news@nationnews.ca **ADS:** Danielle Valade: ads@nationnews.ca Wendall Gull: wendall@nationnews.ca **SUBSCRIPTIONS:** $60 plus taxes, US: $90, Abroad: $110, Payable to beesum communications, all rights reserved, publication mail #40015005, issn #1206-2642 **The Nation is a member of:** The James Bay Cree Communications Society, Circle Of Aboriginal Controlled Publishers, Magazines Canada Quebec Community Newspaper Assn. Canadian Newspapers Assn. Les Hebdos Sélect Du Québec.

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News

Chisasibi display encourages **the return of midwifery** to Eeyou Istchee

by Jesse Staniforth

Rebirth

Until the last half-century or so, Cree mothers almost always delivered their babies at home in Eeyou Istchee. Only in the 1970s did the practice of having babies in hospitals become regular practice. Now, all Cree babies are delivered outside of the community.

Now many are saying it's time to bring childbirth home. For instance, a recent Cree Board of Health display in Chisasibi encouraged the public to see a link between traditional childbirth practices and the modern practice of midwifery.

"We wanted to do it in a teepee, because that's what it would look like in the old days," said the Board of Health's Laura Bearskin, advisor to the Assistant Executive Director of the Nishiiyuu Muyipimaatsiiun Department. "We wanted to show how these two practices could complement each other – the traditional practices and the midwife."

In a teepee set up outside Chisasibi's Mitchuap complex, Paula Napash played the role of the mother delivering her baby. Having birthed three babies of her own in Val-d'Or, Napash knew how to play the role of a mother delivering a child, surrounded by family members, a midwife and two Elders who have acted as natural midwives in the past.

The Elders recalled traditional birthing practices while the midwife explained what modern practices could be applied to childbirth.

"It's really difficult to have babies in Val-d'Or, Chibougamou, Montreal: it's hard on the families. People have to be away from their families for sometimes as long as five weeks."

Doctors in attendance asked the Elders how they dealt with medical emergencies in the old days, and Elders explained the application of traditional medicines.

"We traditionally had natural midwives in the Cree territory," Bearskin explained, admitting that she had only recently learned of the tradition herself. "I found out from these gatherings that there are still some natural midwives living with us – they're in their 80s and 90s. There are some in each community. In Chisasibi, we iden-

tified four. I'm aware there's a couple in Mistissini. There are some in each community – they actually delivered children in teepees, out on the land."

The CBHSSJB is only at the beginning of what will likely be a long consultation about bringing midwives into the Cree territory. They have been working on the program in various ways for several years. Following an agreement with the Quebec government in 2013 to work toward bringing births back to Eeyou Istchee, the CBHSSJB conducted interviews with a variety of Elders in order to gather together a body of traditional knowledge about birthing practices.

"It's difficult to have births outside of the community," said Bearskin. "Now we don't have births in the Cree communities. It's really difficult to have babies in Val-d'Or, Chibougamou, Montreal – it's hard on the families. People have to be away from their families for sometimes as long as five weeks. Some mothers have other children, and sometimes those children are placed in homes that aren't really secure. It causes a lot of stress to a pregnant woman. That's why some women feel strongly that it's important to bring birthing back to Eeyou Istchee."

The term "midwife" is a relatively new one in the Cree Nation, Bearskin noted. However, as soon as community members at the re-enactment learned about the possibilities, they immediately began to ask for more information about available support.

"People were saying yesterday, 'If I had known better, I would have gone with a midwife,'" Bearskin said. "The Elders strongly recommended that both practices have mutual respect and we can find a way to work together so each service complements the other."

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Stargazing at Waastooskuun

Chisasibi's new high-end hotel opens in record time

by Joshua Grant

After four years of planning, the Chisasibi Business and Development Group Inc. (CBDG) and the community of Chisasibi proudly unveiled a brand new hotel August 1 to serve the people of the Cree Nation and visitors to the James Bay.

Located at 1 Aschishtuu Road about 20 minutes from the centre of town, the three-story Waastooskuun Inn offers high-end hospitality with all of the amenities you might expect at a big city hotel, plus the benefits of life in the Grand Nord. Wi-Fi, continental breakfast, complimentary coffee, a fitness room and a shuttle service are all included in your stay, along with easy access to nature and outdoor activities. There's even a sky deck for stargazing and taking in the the hotel's namesake, the northern lights.

Even more impressive is the short time in which the construction of the hotel was completed.

"Projects around here usually take quite a lot of time to develop," said Waastooskuun manager Ida Rednose. "To see the hotel come alive this quickly was just amazing – it was built within eight months! Having this size of a project realized within a year I think is a new record for Chisasibi."

While the idea to build a hotel originated with Chisasibi Chief Davy Bobbish, Rednose said it was the CBDG, specifically president Jimmy Fireman, who got the ball rolling.

The grand opening was memorable. "We had a sunrise ceremony and a smudging ceremony right after," Rednose said. Grand Chief Matthew Coon Come, Bobbish and Fireman gave opening speeches. They then cut a banner, unveiled a plaque and enjoyed a huge cake prepared by Chisasibi local Donna House.

Waastooskuun opened just in time for this year's Cree Nation AGA. Rednose noted that the response from their first visitors was overwhelmingly positive.

"[The week we opened] there were young people who came in and said, 'We just came from the south and it feels like we're still in the south!'" she said. "They said the hotel was just like hotels they would expect to stay at in Montreal."

The building consists of 24 single queen rooms, 12 double queens, three single queens with kitchenettes, one king suite, and four adapted rooms. The hotel employees pay attention to detail and aim to please.

"Having a dress code in the building is something new for us in Chisasibi," said Rednose. "But we look very professional. We've received a lot of praise, especially the housekeeping. We get a lot of good comments from the guests. They appreciate what we do.

"I feel proud. It's so nice to see," Rednose concluded. "It's really beautiful."

Check out the Waastooskuun Inn on Facebook or online at www.waastooskuun.com and call toll-free at 1-844-855-3335 for reservations.

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Congratulations to
Robert Kanatewat

We thank you for your many years of valued service to the Cree community.

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Whapmagoostui:	819-929-3796

If you have any additional questions or need more information, please contact the Correctional Services Regional Office in Val d'or at 819-874-2600 or by email at justice.valdor@cngov.ca.

www.creejustice.ca

Quebec and Whapmagoostui team up for **residual biomass project**

On August 10, Quebec announced it is giving $1.2 million to Nimschu Iskudow Inc. for a residual forest biomass project that will power the sports complex in Whapmagoostui.

The project will swap out the current diesel-powered generator and boiler that now produce electricity for the ice plant, arena lighting and other related systems in the complex. In its place will be a heating and cooling system with a boiler that runs forestry chips and wood pellets into an absorption machine and uses the heat from the boiler to make ice. Developed by Hydro-Québec, the system will also provide electrical power for pumps and fans.

In order to replace the 335,000 plus litres of diesel annually consumed by the sports complex, some 560 tonnes of wood chips will be transported by truck to Wemindji and then shipped to Whapmagoostui's unloading dock by the barge that carries community supplies.

"It is with great pride that our community welcomes the very first biomass plant situated north of the 55th parallel. In addition to the environmental gains, the project will allow us to provide an arena that is open year round so that our youth and communities can take advantage of the same access to facilities as everywhere else in the province," said Whapmagoostui Chief Louisa Wynne.

"Nimschu Iskudow was created to promote renewable energy in our community. The replacement of the current polluting technologies for clean and sustainable energy will not only have environmental benefits but this first biomass plan in northern Quebec will serve as a model for the other northern communities," said Matthew Mukash, president of Nimschu Iskudow Inc.

For more info: efficaciteenergetique.gouv.qc.ca

"Beauty at its finest at the 2016 Waskaganish Princess Pageant."
- Photo and caption by Virginia Wabano

In Brief

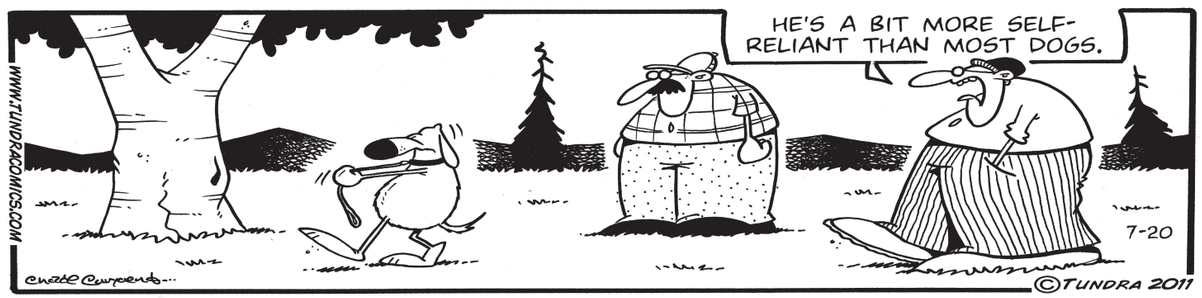
QMJHL Champs **Visit AAA Hopefuls**

On August 9, 50 young hockey players attending tryouts for the Midget AAA Amos Forestiers were paid a special visit by four members of the Rouyn-Noranda Huskies. Among those attending the Forestiers camp were 15 young Cree hoping to follow in the footsteps of their peers, one of whom recently attended the Boston Bruins training camp.

Jacob Neveu, Jérémy Lauzon, Mathieu Boucher and Zachary Lauzon were part of the Huskies team that captured top honours in the Quebec Major Junior Hockey League (QMJHL) last spring. After winning the President's Cup over the Shawinigan Cataractes, the team went on to compete in the Memorial Cup where they lost in the final to the London Knights. They shared their experience both on and off the ice and encouraged the Forestiers prospects to go "all in, all the time" as they pursue their hockey dreams and insisted that hard work really does pay off.

"The Cree talent that we have nowadays is amazing," said Gaston Cooper who was on hand for visit from the Huskies and the Forestiers tryouts in Amos. "There are a lot of players trying their best to make the team. Players and goalies, they're all giving it 110%. No one has given up yet."

At press time the final Forestiers cuts had yet to be made. But regardless of whether or not all the Cree were able to crack a tough Amos AAA squad, the future certainly looks bright for hockey players coming from Eeyou Istchee.



STREAMLINING THE AGA

by Will Nicholls

No protests but plenty of politics – and two clowns – at this year's **annual general meeting in Chisasibi**

No more agreements

One resolution asking for a moratorium on all agreements failed to pass. Coon Come said that would be difficult as it would mean they couldn't negotiate on any of the 179 agreements. "Some of those agreements are expiring and we have to begin negotiations. The most important one is the new relationship with the federal government," he said.

As most Cree will remember, the last deal involved over a billion dollars. "We're talking about funding capital to keep communities running and to policing them. This resolution would say we couldn't talk to the government to ensure communities and the Nation runs smoothly. There wouldn't be any funding," said Coon Come. Plus, he pointed out that agreements governing the CSB and the CHB needed to be addressed as they were coming to an end.

Coon Come said another resolution demanding a moratorium on natural resource exploitation wouldn't be possible as the CNG doesn't have the power to decide those things. The local band council, tallymen and the people of the affected community make those decisions.

In the end, the resolution was defeated. But Coon Come's statement describing the limits of the CNG and the Grand Chief's power could be seen as surprising. That's why he felt this needed to be clarified and wants to let people know what issues are being negotiated and why.

Every annual general meeting is different and this year was no exception. The biggest difference in Chisasibi Aug. 2-4 was that the large entities, such as the Cree School Board (CSB), Cree Board of Health and Social Services (CHB) and the Board of Compensation/CreeCo, held their own AGAs. This allowed for a more in-depth look at the Cree Nation Government and more time for presentations by smaller entities such as the Cree Trappers' Association (CTA).

Unlike previous years, there were no protesters or demonstrations present. Instead, two people dressed as clowns showed up offering hugs to delegates, but with no apparent message apart from a little free love.

While Grand Chief Matthew Coon Come had no comment about the clowns, he did say that Solomon Awashish always used to do a walk to each AGA to support the fight against diabetes. "This time we don't have that," said Coon Come. "When we asked Solomon if he was going to be here, he said he was retired now."

Host community Chisasibi Chief Davy Bobbish said that with all the planning the AGA was falling into place. "I'm happy everything is going so well," he said. Later on he would belt out a few songs as part of the evening's entertainment. Nemaska Chief Thomas Jolly decided there needed to be more than just one singing chief and climbed onto the stage later in the show.

Protecting the land, **protecting the people**

Coon Come said the focus of this year's AGA was to inform the Cree of Eeyou Istchee of what is happening on the ground. "We have achieved the securing of whole traditional family traplines with the governance agreement, with the Eeyou Marine Agreement and we are going towards land use planning and land use management. So we are informing our members that where we were excluded from any planning that it's very important we participate," said Coon Come.

He said there would be public consultations both under the CNG and the James Bay Regional Government within two years. "We have to identify our traditional use," he said.

Coon Come said they have to know how the trappers use the land, how the animals use the land and what areas the Cree want protected. He said most communities already know. The CNG is taking action to protect Cree interests in more ways than most people think. Coon Come said there are non-Native cabins, concerns about sports hunting and even repercussions from Cree showing their hunting/trapping skills on social media as they might be misunderstood by another culture.

The CNG doesn't want the baby-seal-clubbing tag to be applied to the Cree trappers, in other words. "Then there is the gun control issue that affects the trappers… and that's why there is no protest," said Coon Come.

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NISKAMOON CORPORATION

Honouring Robert Kanatewat

Robert Kanatewat was honoured at this year's AGA with a lifetime achievement award. Along with the award, Robert received a house, jointly paid for by the Chisasibi Band Council and the CNG, and had the Chisasibi airport named after him. It might seem a lot but this man has given so much to the Nation.

Back in the 1960s he was an unpaid councillor and then chief as those were volunteer positions at the time. It wasn't until late 1969 that Robert's work would convince the federal government that Aboriginal peoples were no different from the mainstream population. He fought for Aboriginal rights all his life – not only those of the Cree – from the time he started in the Catholic residential school to this day.

Robert remembers those early days when being a chief meant more than it does now. He also functioned as an ad hoc policeman and marriage counsellor. You wouldn't see many chiefs taking on that last position willingly these days.

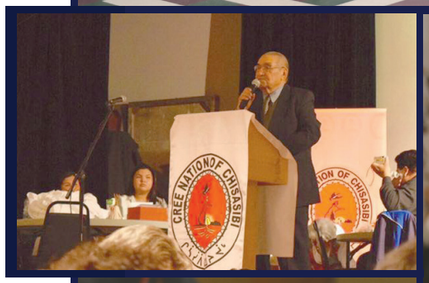
Robert also was on the executive of the Indians of Quebec Association. During that time he worked on getting housing for the communities. He started off with a cheque that allowed Cree men to be trained in construction and to build 150 new homes for Fort George. The men who were trained would go to other communities to do the same.

He believed that the Cree should have their own businesses in their own communities. He convinced the Catholic Church that they could run the local gas station. Josie Sam operated the gas station and Roderick Herodier took over a restaurant. Though Robert wanted to buy out the Hudson Bay store, many Cree felt loyalty to the HBC as it had helped them when times were tough and food scarce.

Then, of course, the man followed his own advice, taking on two partners and starting up Kepa Transport, which exists to this day.

Somewhere in the midst of all this, then-Quebec Premier Robert Bourassa had the biggest wet dream in provincial history. However, Robert was there. He was there for the first-ever gathering of the Cree chiefs and leaders who looked at how to deal with James Bay Phase I. In fact, the first court case to deal with project was titled Robert Kanatewat et al vs. the James Bay Development Corporation et al. The case was initially won, but was later defeated in the Quebec Court of Appeals.

When the Cree Naskapi Commission started in 1986, Robert was named a commissioner, a position he has held for 30 years without any sign of slowing down.



Josie Cox, A Cree Culture teacher, along with two helpers made a traditional Birch bark canoe. No power tools were used. It was made of the bark, cedar, tree roots for stitching and spruce gum for chalking. It took them three weeks of hard work and kept a tradition alive. The Cree Cultural Institute has made an offer for the canoe. Best Display of the AGA

Fishing derbies, a hot topic

It was on the agenda and it was on Facebook – fishing derbies are a hot topic. "I think there's a misunderstanding on the fishing derby. The CNG is not saying we are going to stop the derbies," said Coon Come. He said the Quebec government is looking at them and wants the Cree to regulate them, ot it might have to. Coon Come feels the Cree should set the regulations and standards, as this is what was always done in the past.

One Elder said fishing derbies were not a traditional practice. Coon Come said the local trappers have said the derbies are taking away too many fish. He pointed out that even with catch and release, the trappers say afterwards they find dead fish along the shores. Then he added Wemindji has already closed down its fishing derby. "They're asking about their guaranteed harvest as a hunter who's living off the land," said Coon Come.

Sports hunting

The issue of sports hunting is part of the right to harvest and "there's a reduction on the permits that are given," said Coon Come. There will be certain zones in which sports hunting will not be allowed. "People are happy with this – especially with the waste that was shown on Facebook last year. So we dealt with that," said Coon Come.

There was some concern over the lack of game wardens to adequately patrol all of Eeyou Istchee. It was said that there are provisions in the JBNQA (S 24.10.4) for tallymen to be appointed auxiliary conservation officers. It's expected that between 30 to 50 Cree hunters and trappers will be trained to carry out wildlife conservation duties. Many thought this was a great idea, as these individuals know the area intimately as they live, hunt and trap there.

First Nations Bank

The First Nations Bank (FNB) hosted a supper to celebrate its 20th anniversary. Chisasibi was the site of only the second branch the FNB opened. Now they have a branch in Nemaska and plan to open another in Whapmagoostui. CEO Keith Martell said they are happy to talk to any other James Bay Cree community about opening up a branch there. "Cree money matters," Martell said.

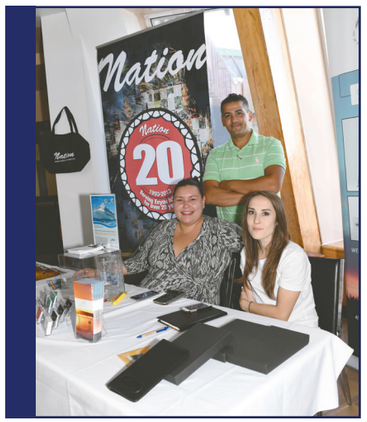
Awards were presented to James Bay Eeyou Corporation, the Board of Compensation, Chisasibi and Nemaska Cree Nations, Grand Chief Matthew Coon Come and Bill Namagoose. Three more awards were given to Lily Bobbish, Lily Neacappo and Roberta Neacappo, among the first James Bay Cree customers for the Chisasibi branch.

Resolutions

Resolution 2016-09: Moratorium on Government Land Leases

WHEREAS the Government of Quebec had agreed to a moratorium on land leases for Non-Native camps while the process for granting such leases, the development of land use plans in accordance with the rights of the Cree under the James Bay Northern Quebec Agreement and other important land management matters were settled;

WHEREAS there are sensitive discussions with the government of Quebec and other Aboriginal groups in the Baril/Moses Disputed Area need to be resolved;



WHEREAS the granting of leases for Non-Native cabins in the fore mentioned sensitive areas is unnecessary, irresponsible from the perspective of land management and inflammatory when compromises and concessions are expected;

IT IS RESOLVED

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/ Cree Nation Government 42nd/39th Annual General Assembly hereby call on the Government of Quebec to "facilitate" the resolution of the discussion between Aboriginal parties by placing a moratorium on granting of cabin leases and outfitting permits in the Baril/Moses Disputed Area.

Resolution 2016-10: Information Session on the Ontario Land Claim

WHEREAS the Crees of the Waskaganish First Nation have a particular interest in the current land claim being pursued by the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government in Ontario;

WHEREAS there are community members from Waskaganish in particular that would like the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government to carry out a local information session on the matter;

IT IS RESOLVED:

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee) / Cree Nation Government 42nd/39th Annual General Assembly hereby recommend to the Grand Council of the Crees (Eeyou Istchee) / Cree Nation Government carry out an information session in Waskaganish in regards to the Ontario Land Claim upon the invitation of the Council of the Crees of the Waskaganish First Nation.

Resolution: 2016-11: Justice for the Mistreatment of First Nations Women by Public Security Forces in Quebec

WHEREAS in the Fall of 2015 the Quebec media shed light on injustices and wrongs committed against First Nations women in the Abitibi region at the hands of the Police Officers charged with their protection and since which time more men and women have come forward to expose other wrongs and injustices;

WHEREAS the Cree Nation Government argued for the establishment of Provincial Judicial Inquiry into the matter which was to complete within a short time frame an inquiry similar to those carried out in provinces like Manitoba, Ontario, British Columbia which were convened to expose and put an end to the discriminatory and unjust treatment of First Nations at the hands of Public Security forces;

WHERAS the call for Provincial Judicial Inquiry is supported by many municipalities and other First Nations in the Province of Quebec;

WHEREAS the response of the Government of Quebec was to wait for the establishment of a Federal Inquiry into Murdered and Missing Indigenous Women rather than immediately address this critical matter;

WHEREAS the recently released terms of reference for the Federal Inquiry on Murdered and Missing Indigenous Women does contain provisions relating to the examination and reporting "….on the impacts of policies and practices of government institutions. These include institutions such as policing, child welfare, coroners and other government policies/ practices or social/economic conditions.";

WHEREAS it is unclear at this time how the mandate of the Federal Inquiry on Murdered and Missing Indigenous Women will help redress the injustices and wrongs committed against First Nations Women in Quebec by Public Security Forces;

IT IS RESOLVED:

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/ Cree Nation Government 42nd/39th Annual General Assembly hereby urge the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government to take all action necessary to address the injustices and wrongs committed against First Nations women in Quebec by Public Security Force whether it is participating in the Federal Inquiry on Murdered and Missing Indigenous Women or continuing to press the Government of Quebec for the

convocation of a Provincial Judicial Inquiry.

Resolution 2016-12: Audit of Natural Resource Management Agreements and Regimes FORESTRY

WHEREAS the James Bay Northern Quebec Agreement was signed as a covenant for allowing development in Northern Quebec in a manner that was compatible with the Cree way of life including the application and there were as a presumption that the forestry regime of Quebec applied in Eeyou Istchee would be managed in this manner;

WHEREAS the Cree Nation pursued many lawsuits and campaigns against the Government of Quebec and Forestry Companies operating in Eeyou Istchee for their failure to respect the Constitutionally protected rights of the Cree Nation;

WHEREAS Chapter 3 of the Agreement Concerning a New Relationship Between the Government of Quebec and the Crees of Quebec was to redress the incompatibility between the Cree way of life and the Quebec Forestry Industry, with numerous amendments and separate Agreements such as the Agreement to Settle the Baril-Moses Forestry Dispute and despite of all these measures there would appear to be continued incompatibility between the Quebec Forestry Regime and the Constitutional Rights and Interest of the Cree Nation;

IT IS RESOLVED:

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/ Cree Nation Government 42nd/39th Annual General Assembly hereby request that the Board/Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government take action to ensure that there is an audit of the Agreements between the Cree Nation, the Government of Quebec and Forestry Companies

to verify compliance and determine the contributing factors to the continued incompatibility between the Forestry regime in Quebec and the constitutionally protected Cree way of life in Eeyou Istchee.

Resolution 2016-13: Development of Wildlife Management Strategy

WHEREAS the health and abundance of wildlife in Eeyou Istchee is critical to the continuation of the Cree Way of life and the mental and physical health of the Cree people;

WHEREAS there are many entities, bodies, committees, working groups and boards whose mandate affects many different aspects of the wildlife in Eeyou Istchee;

IT IS RESOLVED

THAT the delegates of the Grand Council of the Crees (Eeyou Istchee)/ Cree Nation Government 42nd/39th Annual General Assembly hereby mandate the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government to facilitate the collaboration of all the entities, bodies, committees, working groups and boards whose mandates affect all the different aspects of the wildlife in Eeyou Istchee with a view towards the development of a wildlife management strategy.

Resolution 2016-14 By-Law Concerning the Cree Nation Youth Council

WHEREAS the Cree Nation Youth Council was established and functioned successfully for many years as an informal institution without legal personality providing an important opportunity for Cree youth to influence the destiny of the Cree Nation through its self-governing institutions;

WHEREAS the Cree Nation Youth Council wishes to take steps to clarify its relationship and opportunities for collaboration with the Cree Nation Government;

THEREFORE the present By-law is intended to establish the principles for the establishment and functioning of the Cree Nation Youth Council as an integral part of Governance of Eeyou Istchee within the Cree Nation Government.

1. DEFINITIONS

Cree Nation Youth - A beneficiary of the James Bay Northern Quebec Agreement as described in Section 3, thereof between the ages of thirteen (13) and thirty-five (35) inclusively.

Eeyou Istchee - Territory described under Section 4 of the James Bay Northern Quebec Agreement.

2. CREE NATION YOUTH COUNCIL

The Cree Nation Youth Council shall be a forum to facilitate the development, capacity, leadership, and a joy of life of the Youth, in order to have a better future for the People and the Cree Nation;

- a) Maintain a strong connection to the Cree Nation Government which recognizes that accountability is a part of maturing, as it participates in the wider task of nation-building Improve program development, delivery and assessment;
- b) Facilitates the collaboration and integration of youth programs and activities with other entities;
- c) Promotes strong connection to communities and greater responsiveness to community needs through the focus on program delivery that addresses strategic priorities; and
- d) facilitate the accessing of youth program funding from a wider number of sources.

3. COMPOSITION

The Cree Nation Youth Council shall be composed of the Chairperson and Vice-Chairperson of the, the Chairpersons of the Local Youth Councils and the Local Youth Coordinators of the communities of Eeyou Istchee.

4. CHAIRPERSON AND VICE-CHAIRPERSON OF THE CREE NATION YOUTH COUNCIL

1. The Chairperson shall be the Chairperson of all meetings of the Cree Nation Youth Council including any General Assemblies organized by the Cree Nation Youth Council.

2. The Chairperson of the Cree Nation Youth Council must be:

- a) Members of the Cree Nation Youth as defined in Section 1 above the age of 18;
- b) Resident of Eeyou Istchee;
- c) Not have been convicted of a criminal offence;

Failure to meet any of these qualifications results in immediate vacation of office due to disqualification at which time the procedures referred to in sub-section 4.3 would be initiated.

3. The election procedures for the Chairperson and Vice-Chairperson shall be those that apply to the Grand Chief and Deputy Grand Chief of the Cree Nation Government *mutatis mutandis* subject to the following exceptions:

- a) Only members of the Cree Nation Youth as defined Section 1 shall be eligible to vote;
- b) The term of office of the Chairperson and Vice-Chairperson is four (4) years.

4. The remuneration and working conditions of the Chairperson shall subject to the applicable salary scale and working conditions of the Cree Nation Government.

5. FUNCTION

- 1. Procedures

The Cree Nation Youth Council shall be responsible for determining its own rules of procedures, including the procedures to be applied at General Assemblies.

- 2. Voting

Questions arising at any meeting of the Cree Nation Youth Council shall be decided by a majority of the votes of those present. The Chairperson shall have a casting vote in the case of an equality of votes.

- 3. Methods

Meeting by telephone conference may be held at any time at the discretion of the members and such meeting shall be deemed to take place in the Cree community in which one or all of the participants are located.

- 4. Authority

The Cree Nation Youth Council shall have the authority to disburse funds as allocated under the applicable budget of the Cree Nation Government, any authority delegated to the Council by the Board/Council of the Cree Nation Government or granted under any Financial, Program or Administrative Agreement of the Cree Nation Government or other Government Authority.

- 5. Administrative Support

The Department of Social and Cultural Development shall maintain 2 contractual positions for the purpose of assisting the Cree Nation Youth Council and the Chairperson in the pursuit of their objectives. The contracts shall be for a maximum duration from one (1) year starting after the election of a Chairperson and four (4) years thereafter (being the duration of term of office of the Chairperson) to ensure that there is at least one (1) year overlap between the contracts and the terms of the Chairperson of the Cree Nation Youth Council.

The Chairperson of the Cree Nation Youth Council shall participate with the Department of Human Resources of the Cree Nation Government in the recruitment for the positions related to CNYC Operations and Special Projects.

The job description for the position addressing *CNYC Operations* shall be developed with the Human Resources Department.

The job description for position addressing *CNYC Special Projects* shall be developed with the Human Resources Department

6. MODIFICATIONS TO THIS BY-LAW

Aside from the normal procedure for amending a By-Law, namely the adoption of a Resolution by Board/ Council of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government and a Ratification at a General Assembly of the Grand Council of the Crees (Eeyou Istchee)/Cree Nation Government any Amendment to the By-Law must be initiated or accompanied by a Resolution of the Cree Nation Youth Council.

7. DECLARATION

The preceding is the complete text of the By-Law Concerning the Cree Nation Youth Council duly adopted by the Council.

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Get information on projects under review
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Shawl dancer, Ivanie Aubain-Malo

First Peoples' Festival celebrates the global Indigenous community

VISIBLE & VIBRANT

by Joshua Grant & Dan Isaac
Photos by Trish Chiasson

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LAVAL

Local politicians, event coordinators and members of Montreal's First Nations community showed up to rub elbows in fine attire at La Grande Bibliothèque August 3 for the opening of Présence Autochtone, the Montreal First Peoples' Festival.

The evening was formal, and a bit dry. Thankfully, the festival's outdoor events more than made up for the lack of cultural grounding displayed in its opening ceremony.

The First Peoples' Festival has been around for 28 years and is a celebration dedicated to traditional and contemporary Indigenous art. Many of the events are free to attend, provided they don't reach capacity, and the festival features film, music, visual art, traditional drumming, dancing and food. This year's edition spanned 14 venues, featured over 50 films, five concerts, and four visual art exhibitions, as well as several professional development opportunities.

Starting on August 4, Montreal's Place des Festivals hosted teepees, a longhouse displaying Native cinema and other traditional arts and demonstrations.

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"ᐊᓂᒋᐣ ᓂᔑᐦᑭᓯᐣ ᐋᐦ ᐸᒋᐣᒋᔭᓵ, ᐋᑯᑎᐣ ᒪᐅᐣ ᐸᓄᐣ ᐋᐦ ᐃᐣᒋᐅᐣ ᐊᓵ ᐱᔨᒋ ᑎᐣᑯᐧᑭᐣᐦ ᓂᐱᒪᐟᑎᓯᐧᐊᐣᐦᐁᐣ" ᒋᔑᔨᔨᓵ ᐋᐱᐣᐋᐟ ᒪᔭᑎᐣᐋᐊᑎᔭ

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Mohawk dancing and singing from the Deer family, drumming from the Buffalo Hat Singers, Naskapi storytelling, shawl dancing from Ivanie Aubin-Malo and hoop and other traditional dance from Jennifer Brazeau, Barbara Diabo and the InterNATION dance troupe were all on the daily schedule that rolled through to August 7.

Musical highlights over the course of the four days included popular Indigenous artists DJ XS7 Shauit and a highly anticipated performance by Aboriginal Music Award winners Digging Roots.

The festival is a colossal event and takes a large team to bring everything together. "We need the whole year, an office and a permanent staff dedicated to coordinating the event to make it happen," said head organizer André Dudemaine.

The vision behind the event is to create more visibility for Indigenous people and cultures within the city and instill a sense of cultural pride in Indigenous youth.

Tommy McGee, from Wemindji, noted that the festival offers a unique opportunity to meet Indigenous people from all over the world. "Being of Cree descent, it's not too often I see Maoris from New Zealand," he said.

"What we need to do is show the rest of the world who we are. We need to show how important we are in the cultural metropolis," related Dudemaine. "If we want our youth to connect with our own culture, we need to show them how dynamic and meaningful they still are in the 21st century."

In addition to creating visibility for First Nations within the non-Indigenous world, the event is designed to build bridges between Indigenous cultures across the globe. According to Dudemaine, art is an unrivalled vehicle to accomplish this.

"The artists are our best ambassadors because they speak directly to the soul. There's no rational filter when you're taken by a song, a dance, a film – you enter into it and believe," he concluded.

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AT HOME ON THE AIR

Youth show host Freddie Dixon breathes **new life into Cree-language radio**

by Dan Isaac

Photos by Scott Forward

The DJ booth with a window overlooking Mistissini has become a second home to Freddie Dixon. It's only a small room with a desk, three mics, a telephone and two iPads, but it's where most of the magic happens at the James Bay Cree Communications Society (JBCCS).

In the morning it's calm and quiet but things get rolling with the weather report at 9 am. "We got a nice view of the sky. When it's time to do the weather, we just look outside," Dixon jokes. An hour later, the team gathers to discuss the day's story lineup. Then they broadcast announcements before the morning newscast.

From 6 to 9 pm each weekday, however, there's a new show that Dixon co-hosts with an intern, Nick Wapachee of Nemaska, who studies journalism at Ryerson University in Toronto.

The concept for the JBCCS Youth Show is "for youth by youth." It covers everything from youth conferences to new music. While Dixon is young, at 25 he already sounds like a radio veteran after only three years in the booth.

So far they've profiled exceptional youth, interviewed motivational speakers, and promoted young Cree artists. They also encourage Cree youth to participate in community planning and consultation tours.

"We tried to get more youth to participate in info sessions regarding the Baril Moses Agreement," Dixon explains by way of example. "We want the youth to be more involved in the planning of their future."

The most popular music they play comes from the N'we Jinan Cree

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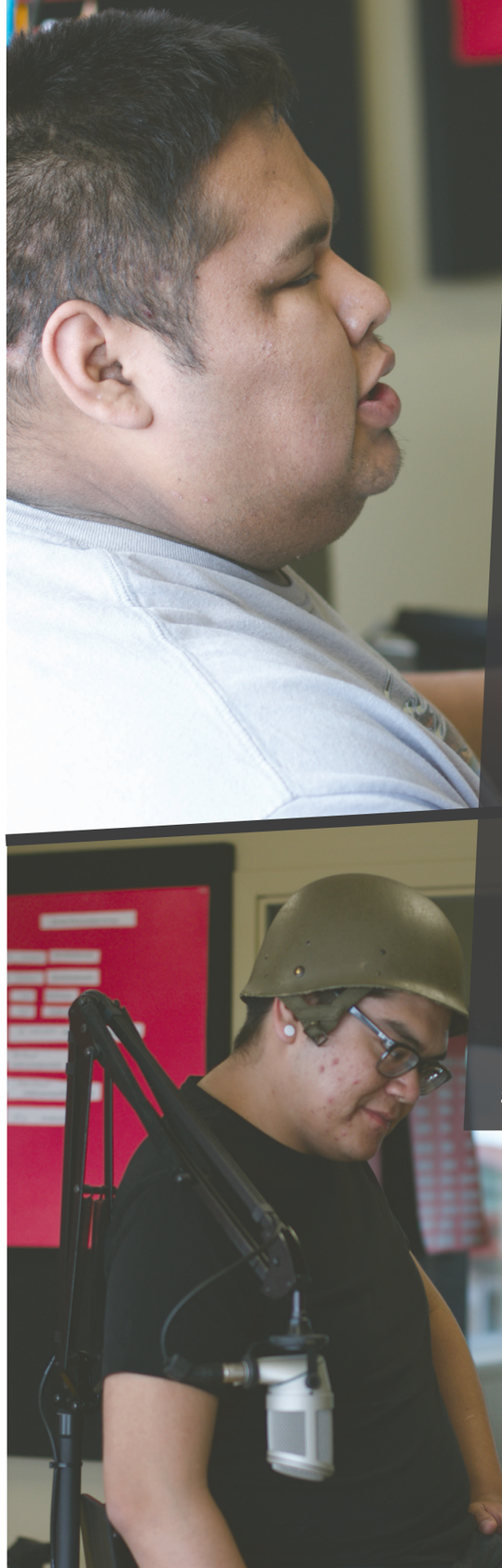


Youth Artist Collective. As all of the programming is done in Cree, occasionally they have to provide proper Cree terminology to their interviewees. "The goal of the show is to teach Cree youth their language," Dixon emphasizes.

Dixon says hosting the youth show is a blast, but the Elder interviews they air in the morning help ground him for the day. "It's a reminder of how life was like before the community was developed, how hard it was," says Dixon. "We play those interviews to remind people how blessed we are."

All of the programming on JBCCS is in Cree. It's part of what makes Dixon feel so at home on the air. "I can hear our identity in the Cree language," he observes. "It's who I am. I'm not shy anymore. I feel really comfortable in the booth."

The opportunity to use Cree in a public forum isn't something he takes for granted. "We almost lost our language, so I'm really proud of the founding fathers of the James Bay Northern Quebec Agreement who found a way to re-adopt our Cree language into the communities," says Dixon.

While his second home is the broadcast booth, his real home is the community. "I was born and raised in Mistissini and my grandmother taught me my Cree language here," Dixon explains. "I'm just trying to keep my grandmother with me and give back what I've learnt to the community."

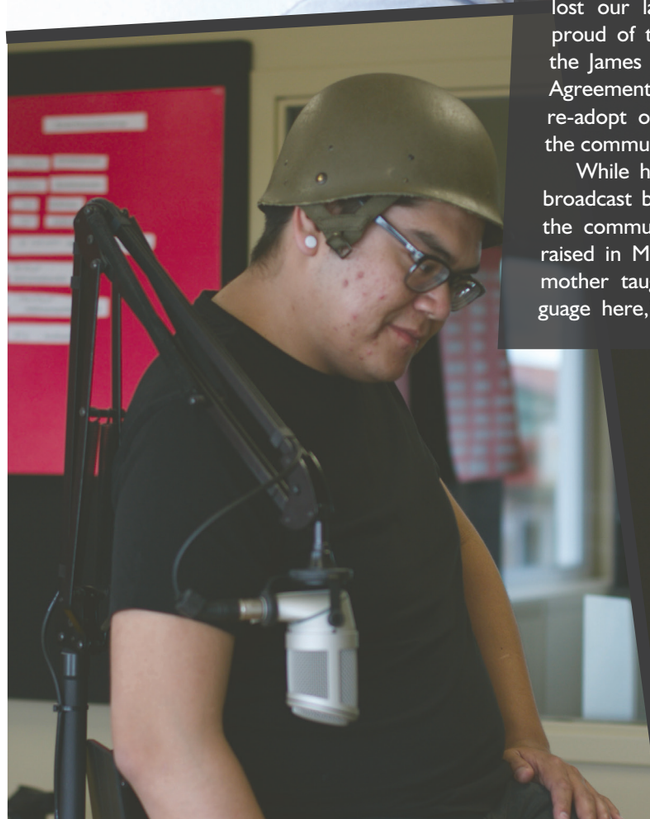
But like any language, Cree is a living, growing organism and the hosts of every show are always trying to improve their abilities. Once a week they meet with Elders who listen to the shows and correct some of their mispronounced words. Dixon calls it "Cree radio terminology class," and says the Elders help the hosts continually raise the quality of their broadcasts.

As soon as it goes live, the booth also becomes a living organism. Aside from information programming, the hosts incorporate the voices of the youth they try to serve. These voices come in different mediums, one being social media. Their iPads are used to respond live to Facebook messages, but the telephone still finds a use for those who call in.

It's a lot of content for a three-hour show. "Sometimes our enemy is time," Dixon admits. And, occasionally, time wins. "We have open discussions but sometimes we have to re-open the discussion in the next show."

Even with all the chaos in the booth, Dixon sometimes wonders if people are listening. But once in a while he'll get a caller or online feedback saying, "Thank you, you are our Cree teachers."

That's when he knows he is exactly where he should be. "I'm so happy I found this job," he enthuses. "I love it here!"



JUMPING FOR JOY AT OSHEAGA

by ***the Nation*** staff

The Nation's take on three days of **music, emotion and spectacle**

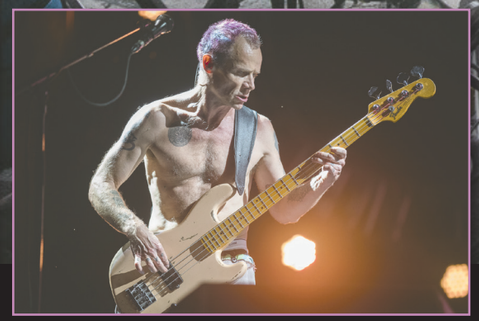
The three days of madness that marked Montreal's Osheaga Music and Arts Festival didn't disappoint the estimated 135,000 people who flocked to Parc Jean-Drapeau July 29 to August 1 to catch live performances from top musicians across all genres of music.

While some keyboard warriors and festival critics are quick to voice their complaints about the line-up and schedule conflicts that force fans to choose between popular acts, organizers Evenko always manage to cater to a wide range of styles and musical tastes. This year's fest featured everything from driving indie-rock to hard-hitting hip-hop and pounding EDM (electronic dance music), even soulful blues and soothing pop melodies.

Among the big names this year were rap group Cypress Hill, Red Hot Chili Peppers, pop star Lana Del Rey, Texas blues rocker Leon Bridges and the revered Radiohead touring their new hit album *A Moon Shaped Pool*.

Some 90+ other lesser-known but equally entertaining artists filled out the schedule, offering a wide array of new musical discoveries and benefitting from three days of sunny weather. *The Nation*'s Joshua Grant, Matthew Dessner and Dan Isaac were all on hand to share the collective festival experience.

Half Moon Run playing on Friday afternoon; Photo by Pat Beaudry



Bottom left to right: Crowd surfing at the Piknic stage, Flea of RHCP playing bass, rap artist Future, crowd moving past Osheaga art installation, Thom Yorke of Radiohead; Photos by: Tim Snow, Pat Beaudry, Tim Snow, Pierre Bourgault, Claude Dufresne

Anthony Kiedis, lead singer of the Chili Peppers; Photo by Pat Beaudry

"I WAS **FLOORED** BY ANTHONY KIEDIS DANCING LIKE A **THUNDERBIRD**, HE REMINDED ME OF AN **UNINHIBITED** **CHILD**. SEEING THEM LIVE BROUGHT ME BACK TO THE DAYS OF **MUCH MUSIC**

- Dan Isaac - Journalist, reflecting on the Red Hot Chili Peppers Saturday night performance

"We're just here to see **Future, man.**"

- Cody Petawabano from Mistissini, attending with his sister Mercedes

Leah Fay of July Talk; Photo by Pat Beaudry

CATHARTIC RELEASE

Osheaga – it's the only weekend of the year I feel like I'm on vacation in my own hometown. The festival is an emotional rollercoaster. Gone are the worries of daily life – as are everyone's inhibitions. We all become best friends, lovers and dancers. What a beautiful mess.

I've been to the festival seven times now, but this year's edition had a little something special to it. Maybe it was Radiohead bringing 45,000 people into a collective trance or perhaps it was the overwhelming display of pure energy by the Red Hot Chilli Peppers. Killer performances from lesser-known acts such as July Talk, Wolf Parade, Kaytranada and Aurora helped round out my Osheaga experience.

But what really made the experience so special?

During a summer when Pokémon Go is perhaps my generation's only relief from the overwhelming political nonsense, fear mongering and hate dominating the screens of our devices, Osheaga was a welcome, cathartic release.

In the words of Chili Peppers bassist Flea: "Peace, love, always."

- Matt Dessner - Designer

Mish Way, lead singer of White Lung; Photo by Tim Snow

FRANTIC, EUPHORIC

If there's one thing I love about music festivals, it's the letting go of pent-up emotions and stress, to be replaced by a euphoric, almost inexplicable joy as you embrace the moments of each concert.

Running from stage to stage, trying to keep up with friends both new and old, is as exciting as it is frantic. There's something to be said for the high energy level of artists who perform outdoors for tens of thousands of people.

This year's highlights for me: dancing and singing along with my girlfriend to the cinematic folk rock of the Lumineers; jumping into a mosh pit while my friend Kenny played frenzied guitar with his punk rock band White Lung; and swaying, crying, jumping and screaming as Thom Yorke and Radiohead brought me to high school and back with a powerful, spellbinding rock and roll performance.

- Joshua Grant - Social Media & Production Coordinator/Journalist

Bottom middle: B-Real of Cypress Hill; Bottom right: BØRNS; Photos by Pat Beaudry

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FOR MORE INFORMATION, PLEASE CONTACT:

Amanda Lim, Project Leader
Career and Professional Development
Telephone: 514-398-6469
Email: amanda.lim@mcgill.ca

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Ground Control

by Sonny Orr

Rez Notes

We sat around silently waiting for the next person to say something meaningful. The silence was thick. The atmosphere felt discharged of energy – no emotions, just sombreness. The lampshades did little to brighten the room as muffled shadows greyed out any clarity.

Then, the quiet guy on the couch, who rarely spoke but would add an occasional nod to the conversation, slowly put out his cigarette in the ashtray he had close by at all times. The last time he made a speech longer than 30 seconds was at the opening ceremony a few days earlier. He leaned into the glow of the dusty lampshade and asked us, "Why are the tears of sorrow so sweet when the tears of joy are bitter?"

Some eyes opened, blinking. You could sense the thoughts being processed into some sort of answer. My mind raced. Do tears taste at all? Aren't tears a chemical reaction to the body's emotional and physical state? Aren't tear ducts actually conduits for the poisons in your system, literally flushing out the bothersome chemical residues?

The after-effects of emotional distress can affect the body's functions so much that grown men will actually sob when the right buttons are pushed and the right chemicals, such as beer, are induced into the body. This conference was indeed interesting. I thought about it for a while on the jet back to Montreal then straight north. The old man was forgotten over time. Then I remembered this moment some 30 years later.

There are also non-chemical reactions that are totally psycho when it comes to producing tears. Crazy tears I call them. There aren't too many things that can make a grown man cry, but some things are just too much to handle. Then the waterspouts start churning out rivers of sorrow, elation or anger. I decided to test this on myself to see how much it would take to make a grown man cry.

First, there weren't any chemicals around that I could use safely and not produce tears of pain. Tears of pain are an involuntary reaction to intense symptoms, such as a stubbed toe, a stepped-on ingrown toenail, or gouging a hand with a potato peeler – that sort of pain. I skipped the tears of pain tests and immediately thought of channel surfing my TV to test out the tears-of-emotion factor.

The satellite receiver was already recording a soap opera so I decided to watch this imaginary reality show that is based on extreme human reactions and bad acting. I started having a tears-of-pain reaction a half hour later. Then, mercifully, the show ended. Now I know why these shows are so addictive. They literally make you believe in a make-believe world full of people wearing tons of makeup. I thought that perhaps this is the source of the fabled crocodile tears.

A three-minute episode called an infomercial came up next and I decided to watch it, since it was about poor people who were starving to death in countries that don't have the same rich environment that we do. A tinge of anger tears welled up until I remembered that this was a money drive to pay people to pay other people to do the dirty work of what their industry was all about – pulling at your heart strings as a way to pull out your purse or wallet, using a poor child in their marketing drive.

Frustrated, I changed channels and settled on something familiar to me – science. It was about life aboard the International Space Station and starred Canadian astronaut Chris Hadfield. He reminded me of Homer Simpson's next-door neighbour Ned Flanders. You know, the guy with a fistful of diddly doos and dads.

Interested, I decided to take a break from my insane research project and watch the show. By the time Hadfield was halfway through his famous performance of the David Bowie song "Major Tom," some tears had trickled down my rosy, unshaven cheeks. What? What's this? Space tears? Well, I guess those are the best kind of tears.

"Frustrated, I changed channels"... - A hopeful Sonny Orr

UTNS

Under the Northern Sky

The **generational sacrifice**

by Xavier Kataquapit

My great-grandfather, John Chookomolin, died of the Spanish flu 99 years ago after being transported by ship to England to fight in the First World War as part of the Canadian Forestry Corps. When I first visited his grave at St. Jude's Cemetery in Englefield Green in 2011, his gravestone was improperly marked under the name of Jakomolin.

His gravestone has now been corrected in what is a historical first. On July 15, the Commonwealth War Graves Commission (CWGC) engraved its first-ever Cree inscription on his headstone during ceremony at the Englefield Green Cemetery in Surrey.

Sadly, his recruitment by the Canadian government – along with 23 other young men from Attawapiskat in 1917 – ended in tragedy. His death resulted in great hardship for his wife Maggie Chookomolin and their young daughter Louise. My grandmother Louise ended up an orphan when her mother died soon after John left in 1917.

Sadly, the family never heard from John after his departure and had no idea what had happened to him. They were not informed of his death, the circumstances of his passing or the location of his remains until the 1990s.

Thanks to the interest and research of my cousin George Hookimaw, our family finally found out what happened to our great-grandfather and where he was buried in 1994. My cousin Kathy Koostachin later visited the gravesite, took photos and informed us of where he was buried and how his name had been wrongly recorded. Our grandmother Louise was very happy when Kathy informed the family that she had visited the grave.

I am very grateful to the people of Englefield Green, including Joan Wintoure and her family and Bob Green, who made my pilgrimage to see my great-grandfather's grave five years ago such a rewarding and comforting visit. In particular, my family and I give thanks to Englefield Green resident John Scott MBE for his care, determination and efforts to correct the misspelling of my great-grandfather's name and to lobby to have a memorial inscription made in Cree syllabics.

We also give our thanks to Councillor Shannon Saise-Marshall and to Roy Hemington, CWGC Records Data Manager, for helping us make history by doing the necessary work to ensure the gravestone featured a memorial in Cree syllabics. This is the first time this has been done on a war-grave inscription in England.

Although I am grieving the passing of my mom Susan last month, it makes my heart feel good to know that she contributed to preserving her grandfather's memory by writing the memorial in Cree syllabics for his gravestone. When I visited her a few months ago, we passed many hours chatting about our family and times gone by.

With her knowledge of the original language, she helped me ensure the Cree inscription was properly done. My brother Joseph, who is very knowledgeable in written Cree, also had a hand in making sure the syllabics were properly presented. I know mom felt good that her grandfather was being honoured this way and it made us all very proud to have contributed to his lasting memory.

Perhaps this is a good time to remember that war is no solution to any problem. In every instance of armed conflict through the ages it always had to do with the bad intentions of the very wealthy and powerful. War is always about making money, capturing resources and defeating any will of the common people to share the wealth of this planet and live in peace.

No matter what trickery is used and how the cause of war is promoted we all know in our hearts and minds that war is wrong. My great-grandfather John Chookomolin lies buried in a patch of ground far away from his home on the shores of the great James Bay as a memorial that war is never the right answer.

His history-making inscription on the gravestone in Cree says it all – Ki-na-ka-ta-o Ta-ni-s Ne-s-ta Ni-wi-ka-ma-ka-n Na-meh-ko-si-pi-k O-ma Ma-shi-keh-wi-ni-k O-chi ("I left my daughter and my wife at Nahmehkoo Seepee [Trout River] for this war") – an immense generational sacrifice, which we continue to feel.

John Chookomolin, spelled Jakomolin in his war records, at the age of 22 when he was taken from Attawapiskat in 1917.

John Chookomolin's final resting place is in St Jude's Cemetery in Englefield Green, UK.

Conseil Cri de la santé et des services sociaux de la Baie James

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Cree Board of Health and Social Services of James Bay

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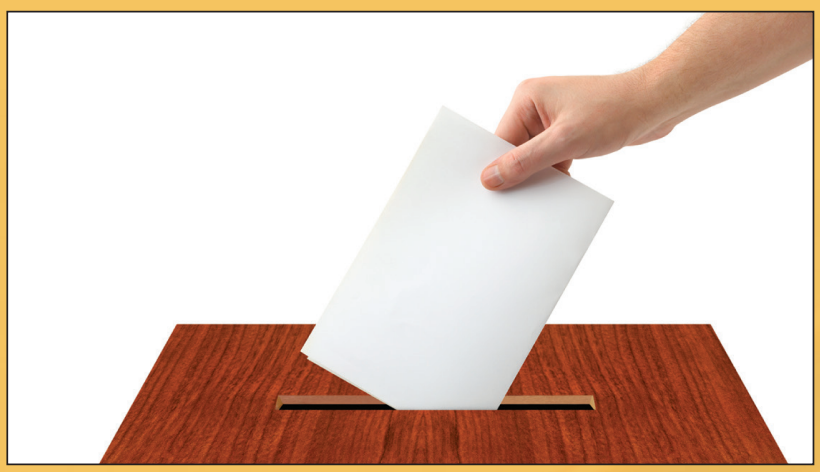

The Cree Health Board will be holding elections for the CHB Chairperson on **September 6th 2016.**

Nominations will be open between August 7th to 22nd

For more information, please contact

Kenny Loon : *Chief Returning Officer*

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